

ason of the Pass- he Feast. (Dent. l be absent from a strict observer t multitudes would rld, and the great ld to teach could ld be carried far n this, His second ring the years of lmslf exposed to . They sent out were so impressed they failed to lay ar man spake like

chapter, He stood ver did He speak ; Him. Never did claims to the love y did not receive hey were no longer er the children of Devil's work.

eat blessings that ld be His faithful ng, he shall never sed to see what he rn from the over- preferred to under- which plainly all ve a devil," they n." Abraham and claim to be greater ll honoured?

ms any self-seeking. Him—His Father red Son," (Matt. iii. as glorified by His he time came, fully

they did not know d the Christ as the d always kept His

am. They had said yet," says Christ, He meant that He , over two thousand l, now angered be Abraham? Thou

f deepest meaning, sity to the highest hristians with awe nto them, "Verily, braham was I AM." was more than two have said, "Before something of that could mean nothing nothing to do with million years, could I AM," means that n He was not—that rlasting"—that He hich God had made ough Moses. (Ex. ebrew language by 3).

all that He claimed le blasphemy. In ut to the test His e. They took up ; hour was not yet d went out of the st of them, and so

ence.

sions will appear ven

le for the opinions of

AGES.

as we get our leading rofessional men and e "hair to the ages" a instead of before old the past by in- present by the hand. een the present and of the best men be- ng says—"God be voices of the distant

and the dead, and give us the spiritual presence, of the best and greatest of our race." Beware of the man of one book says a Latin proverb. He knows no more than that, but he knows it thoroughly. The love of books should be cultivated. Friends die and leave us, or they may remove, far away. A hundred things throw us upon our individual resources: Happy are we if in our book shelves, we possess familiar friends, whom nothing can alienate. Why should we waste our time on uninteresting books any more than uninteresting neighbors. We cannot always escape the uninteresting neighbor, but we can free ourselves from the claims of the uninteresting book. Books should be the companions of one's life, out-lasting the changes of time—"Companions of the fireside slipper-ed ease" when age or illness makes the fireside one's habitual abiding place. The great mass of writing and of sermonizing is mechanical, it is the result of the machinery of culture and of books and the schools, and skilful plagiarisms from the common stock of thought and knowledge, put into successful operation. An exercise strengthens the body, and helps digestion, so thinking strengthens the mind, and gives it power to digest the thoughts of others. The way some people read is a sort of literary gormandizing. All sort of trash pass through the mind, as though a man should eat everything that comes in his way, and so fill his stomach with indigestible food. Reading is receiving mental food. To profit by reading we must discriminate between good and bad. We should be content to be ignorant of some things, in order that we may know other things well. It is better to know everything of something, than something of everything. It is said, that the food on which the swan feeds, and which makes her so beautiful, so strong, and so long-lived, grows deep at the bottom of the clear running river, and she works hard to wrench it up from its moorings among the stones on the hard bottom. So of knowledge, we must not feed the mind on novels without sense, we must shun such trash, and drink of the clear running streams of history, poetry, travels, and works on the arts and sciences. It used to be said when I was a boy, that one man goes through the world with his eyes wide open, while another keeps them shut. One thinks—the other does not. One sees beauty in the flowers, grandeur in the trees, magnificence in the clouds, and splendour in the setting sun. The other looks on with a vacant stare. One reads chemistry in the air he breathes, the food he eats and the water he drinks, and sees philosophy in the falling apple or the rising steam. The other sees the same objects, but observes nothing in them worthy of thought. If knowledge has a direct reference to the accumulation of wealth in any department of industry, then it is speedily mastered in all its details. But with regard to religious, moral and social truth, the application of which to useful ends is not so obvious, it is far otherwise. This is to be attributed partly to the unparalleled degree in which material and worldly interest at present engross the minds of men. Sir William Berkeley, Governor of the colony of Virginia, in the reign of Charles the second, wrote;—"I thank God there are no free schools or printing, and I hope we shall not have them these hundred years. For learning has brought heresy and disobedience and sect into the world, and printing has divulged them, and libels against the government. God keep us from both." While at the same time in the colonial laws of Massachusetts was written the following enactment. "That all the brethren should teach their children and apprentices to read, and that every township of fifty householders should appoint one to teach all the children." This fragment of history furnishes a key to unlock the mystery of the Northern States being so far before the Southern States in everything. The world was more than four thousand years old, before printing was discovered. When Gutenberg, in the fifteenth century printed and published the famous Mazarins Bible, it was supposed that none but the devil could have done it. The Bible is called the Book of books, not only in origin but in its self—that it is not only the best book in its moral teachings—but the best every way in law, in science, in philosophy, in history, in biography, in political economy, in poetry. If a merely human writer excels in anything really good, there is a divine writer who excels him in that very thing. It tells of events and adventures far stranger than any in the Arabian Nights, yet all true. It presents to us a clear and systematic science of salvations, the *Materia Medica* for all spiritual ills, the therapeutics of the sin-sick soul. It is better to study it only and neglect all the rest, than to be familiar with all therest and ignorant of it. I was glad to know that the Rev. Commander Pocock presented some valuable byoks to the last theological graduates of Trinity College. In this way great good could be done, by bestowing small but well selected collections of books upon Missionaries, whose meagre stipends and remote residence from towns leaves them without such aids. The Church of England Book Society of London, England, for some time has given theological books to the poorer clergy in England

and also Missionaries in the Colonies and Foreign lands.

October 30th.

PHILIP TCCQUE.

ALGOMA.

SIR,—Will you kindly give me room to make the following grateful acknowledgments? viz. A large box filled with male clothing, by the contents of which I have brightened no less than ten homes; a box of Christmas tree prizes from the C.W.A.S. per Mrs. O'Reilly, Toronto. A box from the members of the branch of Domestic and Foreign Missions, Morrisburg, per Mrs. Norval, President, filled mostly with useful presents personal to myself, one portion being some beautiful pocket-handkerchiefs ready marked for me. Cheque for £5 sterling from a very old friend in England, which has been devoted to the putting of a wainscot round Clifton Hall, Aspdis; cheque for £1 sterling from a lady friend in Kent, England, to pay freight of boxes; a lovely book entitled "The teaching of Saints' Days"; another book styled "Crossman's Introduction to the Christian Religion," and several interesting novels for our Settler's Library from un known friends both in England and Canada.

Aspdis P.O., WILLIAM CROMPTON, Muskoka, Canada, Nov. 20th, '88. Priest

NUISANCE COMPLAINED OF.

SIR,—The following lines are going the rounds and as they will chime in with the feelings of more than a few of your readers who have been pestered with the nuisance complained of I forward a copy to you for insertion. Yours truly, X.

PROGRESSIVE SCHEMES.

Tell me ye winds that round my back-yard roar, Is there no place where I for evermore Can rest my pen and in my deepest dreams At last forget "Ten cent progressive schemes?"

Tell me, ye tuneful cats that nightly yowl, Is there no spot where I can go and howl, And fill the air with my discordant screams Over those wild "Ten cent progressive schemes?"

Look down ye clouds that roll in mystic space; Tell me some spot on earth, some resting place, Whereto to speed and hide me every time I'm urged to "Copy twice" and give a dime?

There is, there must be some small unknown town, Where I can fold my hands and lay me down, Both sick and tired of those provoking means Of raising funds "Ten cent progressive schemes." Boston Transcript.

A CLERGYMAN ALIVE TO HIS DUTY.

Bishop Perry, of Iowa, in one of his addresses, spoke as follows of the work of the parish clergyman: "If alive to his duty and his privilege, he will seek for souls to be ministered unto in the highways and hedges, in the slums of vice, or the squalid abodes of the poor. He will carry the ministrations of the Church into outlying districts and neglected neighborhoods, and will, in his daily duties, strive, as did his Master, to seek and save the lost. This is the true theory and obligation of parochial missions, and in support of this outlying work, the people should give abundantly of both personal and pecuniary aid. No priest or parish will prosper where this work is overlooked. No amount of faithfulness in the pulpit; no amount of stately services in the presence of the great congregation; no amount of devotion to people who already attend the worship of the sanctuary, will atone for the neglect of those who are going down to death without an effort to save their souls—uncared for by the priest, who passes by on the other side; and unthought of by parishioners."

FAITH.

How shall I, in the simplest, briefest way, tell a soul just what it is to believe on the Lord Jesus Christ so as to be saved? To get at the very heart of this subject, let us suppose that you are at the bedside of a dying sinner, whose only hope of salvation lies in your being able to tell him at once, in the simplest words, how to perform the saving act of faith. Time may not be left for the study of the Word of God, or for anything but the brief-

est prayer. How shall this last moment be improved to the saving of a soul?

Faith differs from belief, because it is an act of trusting. Belief is the ascent of the mind to a fact or truth put before us in the form of a proposition or statement; as though I should say, "Christ died for sinners." Faith is the consent of the whole mind, heart, conscience, and will to the fact or truth of the Christian religion, as represented in the person of Christ. Hence, we read, "Believe on the Lord Jesus Christ, and thou shalt be saved." The little word on carries the idea that such a way of believing brings me near the person of Jesus, and makes me not only accept what He says, but lean on Him; resting not only on His words, but on His work for me. Here is not only believing, but trusting.

Faith differs from belief, because it is an act of taking. God not only puts before me a truth to be believed, but a personal Saviour to be taken to myself. Faith is that by which I apprehend, and then appropriate—first perceive and then receive, Him. I see Christ to be my possible Saviour, and take him to be my actual Saviour. How do I take Him? By giving myself, the only way in which one person can take another. So a lone orphan takes one who offers to be a father; so a wife takes a husband; so a soldier takes a general, or a subject a king; by giving ourselves away to another, we take another to ourselves. No act can be simpler; and, in fact, it is simplicity at which we stumble.

Faith thus differs from belief, because, in this trusting and taking Jesus, it becomes a tie of union. It makes me one with Jesus, and Him one with me forever. I lose my life in Him, my will in His will. I look at this world and the world to come, through His eyes, and become part of His body, a member obeying Him as my Head.

To guide a soul to Christ we must first then get clearly in mind that the central thing about faith is this act of trusting, taking, trying, Christ. A child in years or in mind can understand this. Let every dying sinner lay his hand in mine, as Christ's messenger to him, and say, "Lord Jesus, I trust Thee, I take Thee as my Saviour and Lord; I give myself wholly to Thee, forever."—The Rev. A. T. Pierson, D.D.

FOR RICKETS, MARASMUS, AND ALL WASTING DISORDERS OF CHILDREN.—Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is unequalled. The rapidity with which children gain strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—J. M. Main, M. D., New York. Put up in 50c. and \$1 size.

INTERCESSORY PRAYER.

The man who prays, in proportion to the purity of his prayer, becomes a spiritual power, a nerve from the Divine brain, yes, perhaps a ganglion, as we call it, whence power anew goes forth upon his fellows. He is a redistributer, as it were, of the Divine blessing: not in the exercise of his own will—that is the cesspool towards which all notions of priestly mediation naturally sink—but as the self-forgetting, God-loving brother of his kind, who would be in the world as Christ was in the world. When a man prays for his fellow-man, for wife or child, mother or father, sister or brother or friend, the connection between the two is so close in God, that the blessing begged may well flow to the end of the prayer. Such a one, then, is in his poor, far-off way, an advocate with the Father, like his Master, Jesus Christ, the Righteous. He takes his friend into the Presence with him, or if not into the Presence, he leaves him with but the veil between them, and they touch through the veil. —George Macdonald.

WANTED: 10,000 DISABLED MEN,

must be in poor health and unable to do a good day's work. A disordered liver or any disease caused by scrofula or bad blood will be considered a qualification, but preference will be given to those having obstinate affections of the throat and lungs or incipient consumption. Apply to the nearest drug store and ask for a bottle of Dr. Pierce's Golden Medical Discovery.